CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANEOUS EXTRACTS.

Answer to the question, "Why are you a Christian?

(Continued from p. 9.)

THE INTERNAL EVIDENCE OF CHRISTIANITY.

First—I am a Christian, because the intrinsic excellency of Christianity points it out as a system worthy of my belief; because the laws which it prescribes, the spirit which it breathes, and the discoveries which it makes, are so admirably suited to the constitution and circumstances of man, that I cannot reject it. The preceptive part of Christianity has been very generally approved. And how is it possible, that any one should seriously object to laws, which tend to correct the errors, and reform the vices of human nature; and to exalt the character of man to the highest stage of moral perfection? If Christianity prescribed the austerities of the monk, the solitude of the hermit, or the wanderings of the pilgrim; if it even gave countenance to such extravagancies, or allowed them the lowest degree of merit, I should esteem it a formidable objection to the system. But nothing of this description can be found in the writings of the Evangelists or Apostles. Those writings pour contempt upon all superstitious practices; and lead us to ascribe no value to any works, but those of true piety and virtue. They teach us to worship God in spirit and in truth; to love him supremely; to be grateful for his favors, and resigned to his dispensations; to trust in his mercy, and rejoice in his government. They teach us to dismiss all anxious cares and apprehensions; and having employed the means, which infinite wisdom has appointed, to leave the event with infinite goodness. They teach us to love our neighbor as ourselves; to forgive him when he has injured us; to bear with his infirmities, and to excuse his follies; to weep with him in his distresses; when he is in want, to afford him our assistance; and to do to him, as we should think it fit and reasonable, that he should do to us. They teach us to love even our enemies, so far at least, as to abstain from revenge; and to render them offices of kindness, when their circumstances call for commiseration. They teach us to govern our appetites and passions, to be chaste, humble, temperate, pure, and as much as possible, to be like our father in heaven, whose character is an assemblage of every natural and moral perfection. They teach children to reverence and obey their parents; and parents to love, instruct, and provide for their children. They teach the husband conjugal fidelity and affection; and the wife, the peculiar duties of her station, and the amiable virtues which adorn the sex; and bless the marriage union. They teach masters lenity, and the servants faithfulness. They teach rulers to exercise their authority for the public good; and persons in private life, not to withhold honor and submission from those, under whose wise and just administration, they lead quiet and peaceable lives. In a word, the affluent and the poor, the prosperous and the afflicted, the aged and the young, may all find their duty in the sacred books. And the duties, there enjoined, are such as the enlightened reason of every man must approve.

These sublime lessons of morality are found in various parts of the New Testament. They enrich the divine sermon on the mount. And they are contained in the excellent parables delivered by Jesus Christ. I also find them in the discourses of the Apostles, and in their pastoral letters. I may say, wherever I open the Christian volume, I find some direction, which, if properly observed, would render me a good neighbor, a good member of society, a good friend, and a good man! And is it possible for me to doubt the divine original of a system, which furnishes such rules and contemplates so glorious an object?

If the prohibitions of Jesus Christ were universally regarded, and his laws obeyed, what blessings would pour in on society? There would be no wars among the nations of the earth. There would be no oppression. There would be neither tyrants nor slaves. Every ruler would be just; every citizen would be honest; every parent would be faithful to his charge; every child would be dutiful; the purest affection would recommend domestic life; and neighbors would be mutual blessings. Under the dominion of Christianity, envy, pride, and jealousy, would give way to the most enlarged benevolence. Human nature would recover its dignity. And every man would reap the present reward of his own virtues.

From these facts, others may draw their own conclusions: my inference is, that Christianity is true. I do not believe, that such a system of morals can be the work of human wisdom. That these laws originated with God; and that Jesus Christ was commissioned to promulgate them, appears to me a much more rational supposition. The more I inspect them, the less am I inclined to compliment human ingenuity with so glorious a production. If then, I continue to believe, in this age of refinement, and free inquiry, it is because I am unable to resist the evidence arising from the transcendent excellency of the Christian precepts. I think it infinitely more probable, that they should be a communication from God, than that philosophy should justly claim the honor of the invention.

The doctrines of the Christian religion furnish an additional argument in its favor. They are such as appear worthy of God, and answerable to the natural expectations of men. The perfections of the Deity, his agency in the creation and government of the world, the conditions of his approbation, the consequence, and a future state of existence, are points respecting which every reasonable being would wish for information. And it is a fact, that the New Testament throws divine light on all these articles. It informs us, that there is One God; that he is infinitely holy, wise, benevolent, and just; that he is self-existent and independent; that his power is irresistible, and his presence universal; that he made and upholds all worlds; that he created the human species, and every inferior being; that he is moreover, their preserver and benefactor; that he exercises a moral government over man; that he requires obedience to his laws, and consequently, resents their infraction; that forgiveness is possible, and repentance and reformation the conditions; that death is not utter destruction; that all who die, will live again; that all who are raised, will be judged; and that there is a future state, in which virtue will shine with unfading lustre, and receive an everlasting reward. These are not useless speculations, but doctrines of infinite moment. They interest as well the heart as the understanding; and their influence extends both to our actions and our enjoyments.

It would be easy to produce the various passages in which these points are maintained. But it is unnecessary, as every one will allow them to be doctrines of Christianity. Whether the system be true or not, it certainly contains these articles. I would now put the question to every sober Theist, whether I must renounce either my understanding or my creed? Is there any thing incredible in this representation of God and man, of the demands of the one, and the destination of the other? Must I offer an affront to my reason, If I believe in one God, exercising the authority, and possessed of all the glorious attributes, ascribed to him in the Christian writings? Does my understanding revolt at the evangelical account of his providence and moral government? That I should make it my study to obey him; when guilty of disobedience that I should repent and reform; and that, as I behave, so I may expect to be treated; is there any thing irrational in these doctrines? We read of a Mediator, and a rich variety of blessings dispensed through him; and is not this agreeable to the established constitution of things in the world? Do not temporal mercies often flow to us through the mediation of others? And may not many instances be produced, in which the political redemption of a nation has been accomplished by the labors, or purchased by the blood of some virtuous patriot? Is common sense insulted by the doctrine of a resurrection? This has been asserted; but with what reason I never could conceive. When I examine the power and wisdom of God, they do not appear incompetent to such an effect. When I consider the divine goodness, I see nothing in the resurrection of man irreconcileable with that perfection. And when I reflect that God formed the human body, and inspired the breath of life, I can easily believe that he is able to raise us up at the last day. Before I can reject the resurrection of mankind, it must therefore be demonstrated that the terms imply a contradiction.

As to a future state of retribution, I would ask what presumption there is against it. We find that we have already experienced great changes. Since our first introduction to this world, our active and intellectual powers have gained strength, as we have advanced towards maturity. And why may we not hereafter possess them in higher perfection? Why may we not move not merely in a new, but in a nobler sphere? And as a moral government is evidently begun in this state, why may it not be completed in another? In these expectations, I think we are supported by the analogy of nature. As we have already existed in different states, new scenes may be in reserve for us, and new capacities of action, enjoyment, and suffering may await us beyond the grave.

Combining the doctrines and precepts of Christianity, I am led then to infer from them the truth of the system. Because the former are so important, and the latter so beneficial; because the doctrines of Christ tend to make us so wise, and his laws so good, I am in a manner compelled to receive them as divine. Such is their supreme excellence that I must ascend to heaven for an adequate cause. I assent, therefore, most unfeignedly to those words of our Saviour, "my doctrine is not mine, but His who sent me." And I do assert were there no other evidence that our religion is from God, it would be more reasonable to admit its claims to a divine original, than to reject them.

(*To be continued.*)

TRACTS.

During the period immediately preceding the French Revolution, when a new philosophy was undermining every thing venerable in antiquity, or sacred in religion, the illuminati society contrived a method of disseminating their doctrines with a facility and success totally unexampled in the history of proselytism. As only a few persons will ever read large treatises, or luminous dissertations, cheap pamphlets were printed and distributed among the people: these being small were popular and quickly read. This mode of extending information was exceedingly ingenious and the effects extensive. Unhappily for France, the result was dreadful; while, happily for mankind, the very mode of vending the poison suggested the means of furnishing a remedy.—Accordingly the Christians in Great Britain formed Tract Societies—employed a printer to strike off a number of small pamphlets, containing extracts from the best written and most pleasing essays on moral and religious subjects.

In this manner the humblest mechanic and most simple peasant are made acquainted with the writings of the first divines and most distinguished moralists. On entering an English cottage, you may always find a pile of these interesting books, containing, like the little cells of an honeycomb, the richest extracts from the finest flowers. By such economy, the copious eloquence of Barrow, the magnificent and full descriptions of Taylor, the beautiful and sensible moral treatises of Blair, together with the writings of the amiable author of "Practical Piety," contribute to enlarge the knowledge of the people—strengthen their moral habits—improve their taste—and refresh their minds.

Charleston Courier.

The above remarks naturally turn our thoughts to the exertions that are making in our own country, for the diffusion of religious knowledge and the promotion of morality and piety by the circulation of Tracts. For a number of years past, societies and associations have been formed in various parts of the country for the promotion of these benevolent objects. The Tracts, however, which have been published by these societies, have generally possessed too much of a sectarian character, and, in some instances, have been highly objectionable in point of doctrine. Many men whose benevolent feelings, and sentiments of piety, have led them to seek the good of their less enlightened brethren, by scattering amongst them small religious books, have often felt themselves embarrassed by the circumstance that among all the tracts that were to be obtained at any reasonable price, there were but very few that they could conscientiously distribute.

We are happy in being able to state to our readers that this inconvenience is likely soon to be remedied. In the month of May last, at a meeting of several gentlemen who had long felt the want of a suitable variety of cheap, judicious tracts, it was resolved to form an association for the purpose of selecting and publishing such tracts as were adapted to "inculcate an enlightened Christian piety, and pure morality."

The following are their articles of association:—

Article 1. The government of the Society shall be vested in a Treasurer, Secretary, and Publishing Committee of three, who together shall form a Board of Trustees and be elected at a meeting of the Society, which shall be holden annually on the first Wednesday of June.

Art. 2. The Treasurer shall be the depositary of the Society's funds, which he shall pay out only on a vote of the Trustees.

Art. 3. The Secretary shall keep the records of the Society. He shall also conduct that part of its business which relates to purchases and sales, and shall keep accounts thereof by regular double entry, so that his books may at all times show the course and situation of the Society's pecuniary transactions, rendering semmiannually to the Treasurer, an abstract or account current thereof, by whom it shall be examined and submitted to the Trustees: but as this may require more manual labour than the Secretary can conveniently bestow, he is authorized to employ any necessary assistance at the Society's expense.

Art. 4. The Publishing Committee shall select or obtain the books to be printed, and correct the press, taking care to choose those which inculcate an enlightened christian piety and pure morality.

Art. 5. The Trustees shall meet quarterly, supply any vacancies which occur among the officers between the annual meetings, make such rules and regulations as the good of the Society requires, not infringing this Constitution, direct the payment or investment of monies and appoint agents to vend and distribute their publications.

Art. 6. The funds of the Society shall be raised by an annual subscription by the members of not less than two, or a life subscription of not less than twenty dollars, by donations and the profits of sales.

Art. 7. The Trustees may direct the gratuitous distribution of a moderate amount of Tracts; but the remainder shall be sold, if practicable, at such an advance from the cost as to defray the expenses of the Society and add to the capital stock and interest of six per cent annually.

Art. 8. No change shall be made in the Constitution of this Society without the assent, by ballot, of three-fourths of the members present at an annual meeting, and the principle of making the capital an accumulating fund shall not be abandoned until it has been tested by ten year's trial.

Meetings of the Society.

Boston, June 6, 1821. A meeting of the Subscribers to the Publishing Fund was holden, and the following officers were chosen:—

GEORGE BOND, Esq. *Treasurer.*
JOHN S. FOSTER, *Secretary.*
Rev. J. TUCKERMAN, Rev. J. G. PALFREY, GEO. TICKNOR, ESQ } *Publishing Committee.*

Boston, June 25, 1821. A meeting of the Trustees of the Publishing fund was holden this afternoon, and the following regulations were adopted for the government of the Society's affairs:—

1. The publications of the Society shall be on a 12mo. page, with a fair type.

2. They shall be stitched in a neat colored cover, the last two pages of which shall contain advertisements of books approved by the Committee.

3. Persons desirous of procuring the publication of a useful tract, are requested to submit the same to the Committee, and to name such aid as they propose to give, either by taking part of the edition, or by donation.

4. The Publishing committee shall be supplied at the Society's expense with such books as are necessary to enable them to select for publication.

5. The Secretary is authorized to agree with Cummings & Hilliard as general agents, and also with a printer, for printing the tracts, on equitable terms.—Adjourned.

The Publishing Committee request the attention of their friends to the third regulation above recited, and will feel indebted for any suggestions which may assist them in their selections of tracts to be published.

RELIGIOUS INTELLIGENCE.

From the Missionary Herald.

PALESTINE MISSION.

EXTRACT FROM THE JOURNAL OF MESSRS. FISK AND PARSONS.

(*Continued from p. 9.*)

Scio, August 3, 1820.—We presented to our instructer, Professor Bambas, Paley's evidences of Christianity. After looking at the table of contents, he remarked, "I shall read this attentively, both for my own advantage and for the benefit of my pupils."

Visit to a School.

5. In consequence of an invitation from Professor B. we visited a large school in the vicinity, (a branch of the College,) for the purpose of distributing religious tracts. It was the time of the weekly examination. In the first room we entered were about sixty youths, from twelve to twenty years of age, and three instructers. At the close of the examination, the Professor informed the students that two American friends were present, who would supply the school with religious tracts. "The tract contains," said he, "extracts from the writings of St. Chrysostom, a holy man in the Church, and must be read with attention and seriousness. On Monday your teacher will inquire whether you have diligently read it." One of the instructers then took from us a quantity of tracts, and, passing round the seats, gave to each scholar a copy. Joy brightened every countenance, upon the reception of the little, yet invaluable, gift.

Visit to the College.

25. Professor B. invited us to visit the College, and we most cheerfully embraced another opportunity to distribute religious tracts. In the first room were about forty scholars. Four or five of them were examined critically in grammar and writing; and having performed their parts well, were dismissed with approbation. At the close, the Professor said that each student would be furnished with a religious tract through the benevolence of American friends. "This little book," said he, "relates to the blessed gospel of Jesus Christ, and is worthy of frequent and serious perusal." The tracts were distributed with every expression of gratitude on the part of the students. In like manner, and with a similar exhortation, three other classes, the largest containing seventy pupils, were furnished with divine instruction. A teacher of a school in Crete was present, and witnessing the joy and eagerness with which the tracts were received, requested through Professor B. a supply for the youth under his care, and for other schools. He requested a hundred and fifty copies. We gave him two hundred, for which he expressed much gratitude and thankfulness.

Visit to Nunneries, &c.

September 12.—Set out early in the morning to visit some monasteries in the south part of the island. Stopped first at the nunnery of St. Mary. Were conducted to the chamber of the Abbess. She received us very pleasantly, and expressed much gratitude for the tracts we sent by Mr. Z. She told us that the whole number of nuns in the institution is about two hundred, nearly all of whom are able to read; and that about sixty children are under their care receiving an education. Gave the Abbess two Testaments, and a hundred and ten tracts for the use of the nuns and children. She said that during Lent they should meet in the church and read the Testament constantly.

We next visited the nunnery of Chalantra. It contains sixty nuns, all able to read. Gave them a Testament and sixty tracts. In both nunneries the women are dressed in black, with a veil of the same colour around the head, and hanging down on the shoulders.

Our third visit was at the monastery of St. Mary. Here we found but eleven monks. The reason assigned by our attendants why so few join them, is the peculiar strictness of their habits, their rigid abstinence, and severe self-mortification. They are of the order of St. Antonio, live principally on bread and water, and are allowed to eat only once a day. Their countenances emaciated, dirty, and stupid, indicated very plainly the effects of their system. The President was abroad. We left a Testament for him, and fifteen tracts for the monks. The man to whom we committed the Testament said repeatedly, "We have great need of this: we have great need of this." There is reason to believe that the Testaments which have been given to these monks, are the first they ever saw in their own proper language.

State of a large Monastery.

30. Visited the monastery of St. Monee. It is several miles south-west from the city. We carried a letter of introduction from the bishop to the President of the monastery, which procured us a very pleasant reception. The monastery is said to have been founded 300 years ago. It contains, according to the account given us by the President, three hundred and eighty monks, forty of them priests; and only one hundred of the whole are able to read. We inquired for the Scriptures, and they showed us a folio Testament in ancient Greek, printed at Frankfort, about two hundred years ago. Of this they have two copies. They said the Old Testament was locked up in the room of a priest, who was not at home. Two copies of the New Testament, and one or two of the Old, all in ancient Greek, of which none of the monks understood very much, and most of them nothing, are the only copies of the word of God which these men possess. We gave the President two Romaic Testaments, and a hundred and ten tracts for the use of the monks. The church of the monastery has a large clock and five bells.

At some distance from this place we visited the church of the "Holy Fathers." It is a cave in a solid rock, on the side of a mountain, and completely under ground. One solitary monk lives in an adjoining apartment. We gave him a tract, and he gave us some raisins and walnuts.

A student called on us, who is from Ipsera, a small island west of Scio. He is about going home and wishes some tracts to carry. He says there are in Ipsera three monasteries, one good school, and some other small ones, and he thinks nearly three thousand people. We gave him fifty tracts, and requested him to distribute them in the monasteries and schools, among the priests and others who know how to read. He thanked us for them, and promised to do so.

9. Received a letter from the Secretaries of the Malta Bible Society, accompanied by a copy of one from the Rev. Mr. Connor, dated Jerusalem, April 10, 1820.

Toward evening visited the place where tradition says that Homer taught his pupils, and wrote the Odyssey.

12. In the evening called on Mr. Fuller, an English traveller, lately arrived in Scio, who has been two or three years in Egypt and Syria. He has the Turkish dress, loose robes, long beard, and large turban. From him we were happy to learn that the Rev. Mr. Connor accompanied him from Aleppo to Smyrna, and passed on, a short time since, to Constantinople. Mr. F. says the climate in Syria is delightful. On the high mountains the summers are sufficiently moderate. He pronounced it as safe travelling in Syria as in Europe; still he found it necessary to carry sword and pistols, and in going from Jaffa to Jerusalem to have a guard of five or six men. [*To be continued.*

Extract from Rev. Dr. WARE'S *sermon preached at the Ordination of Rev. Mr.* PEABODY, *Springfield, Mass.*

"From a consciousness of the imperfection of our knowledge, let us learn to throw no impediment in the way of that intellectual and moral freedom, which is equally the right of all, and which is essential to all improvement in religious knowledge. That no such improvement is needed, that no further progress is to be made, and no future discoveries to be expected, will be maintained by few at the present day. It is ignorance only and sloth that believe in the present perfection of religious knowledge; and only pride and presumption, that would proscribe advancement, and fix limits, which are not to be passed. The time it is to be hoped is not distant, when *all* will perceive, what has long been the belief of many, that any attempts to lay restraint upon free inquiry by fixing the limits of improvement in knowledge, and denouncing all departure from a certain system as a corruption of the faith, is as hostile to the interests, as it is opposite to the spirit of pure christianity.

"The absurdity, it must be seen, is equal to the arrogance of assuming, that the particular scheme of doctrine which *we* have adopted, contains the whole of christian truth, from which nothing may be taken, and to which nothing is to be added, and any departure from which must be a corruption of the faith. Especially can nothing be more improbable, than that the first return from the errors and superstition of the dark ages, was at once into the full lustre and perfection of christain knowledge; that those, who first emerged from the deep darkness, which preceded the reformation in the 16th century, saw as clearly and distinguished as accurately, as those may do, whose lot it is to enjoy the advantages, which three centuries of unexampled improvement, have added to the light, that was then enjoyed. For this is implied in establishing as a permanent standard of christian faith, a system founded upon interpretations of that period, and adopted by the fathers of that age. To suppose this, I say, is to suppose that, which is contrary to all the known laws in the natural, intellectual and moral world. Change, that is salutary, is gradual. Improvement is not sudden and at a single effort, but slow, advancing toward perfection by successive degrees. Revolution indeed may be sudden, and violent, and accomplished at once; but its character is equivocal, and its effects uncertain, till they have had the test of time. "Christianity itself has been best supported, when the evidence by which it is supported, has been most freely discussed and fully examined; and its nature and design will undoubtedly be best undertsood, and it will come nearest in its form to its primitive beauty and simplicity, when it shall be studied with unrestrained freedom, and the result of free inquiry can be expressed without reserve and without fear.

"The early reformers are entitled to our admiration for that free and bold spirit of inquiry, which enabled them to *begin* the recovery of our holy religion from the tyranny, under which it had been bound; and our gratitude for disencumbering it of so much as they did of the errors of a darker age. That any were retained, has a claim on our indulgence, but no demand upon our imitation. It is no reproach to them, that living as they did under the influence of an education in an extremely corrupt church, at a very dark period, and particularly under the influence of those false principles of the interpretation of scripture, which had first introduced and perpetuated all those corruptions and abuses;—it was no reproach to them, that under these circumstances, their knowledge of the true meaning of the scriptures was far inferior to that of men neither greater nor better, nor more faithful students than they, who live in a more enlightened age, and have access to means, which were wanting to them.

"Let us then imitate those great and good men, the first reformers; not by adopting implicitly their opinions, but by imbibing their spirit,—by having the same love of truth, the same spirit of freedom, the same resolute resistance of all human authority in matters of faith, and the same ardent zeal and pious devotedness in the cause of our Lord and Master."

The following letter is one which occompanied the communication inserted below. We know not whether it was intended for publication, but wishing to avail ourselves of it, and relying upon the candour of our correspondent, we have ventured to publish it.

To the Editor of the Christian Register.

SIR,

I enclose a Review of the Rev. Mr. Sprague's Sermon, which is intended for the columns of the Christian Register. This, and whatever communications I may hereafter venture to send you, are submitted entirely to your disposal. I am not a clergyman nor a scholar; but an Unitarian, and very friendly to a religious paper properly conducted. It carries religion to the household fire side, and to the familiar scenes of life. Allow me to suggest the hope that your paper will never contain any thing *bitter*, however you or your correspondents may be provoked by adversaries; but sustain a high and dignified character; that it will be devoted to religion exclusively; and allure opponents to our side. It may be well to have advertisements of moral and religious books, and books on education and philanthropy; and to have a summary of foreign and domestic news; but all anecdotes, rumours, notices, &c. not religious, I would reject. The tendency of every thing should be religious. But I have to solicit your pardon for obtruding my advice, and am your obdt. servt.

Sept. 2, 1821. S. A.

REVIEW.

A tribute to the memory of Mrs. CHARLOTTE E. SPRAGUE: *A sermon delivered at West Springfield, July* 1, 1821, *the Sabbath after her interment.* By her bereaved husband, WILLIAM B. SPRAGUE. New York, 1821. pp. 18.

There is something so disgusting in the ostentation of grief that the recommendation of a judicious friend could hardly induce us to peruse this funeral production. The idea of a chief mourner pronouncing an oration at the grave of a deceased person; of a minister, the sabbath after the interment of his wife, delivering a studied eulogium, from his parochial pulpit, on her character, was so abhorrent from our sense of what is dictated by genuine grief, that we took up this sermon with a great degree of prejudice. Even the respectable character of the bereaved preacher could not allay the apprehensions entertained that his discourse was but another example of shallow sorrow, making a vain parade, and aiming to obtain applause by decorating the tomb of the departed with cypress bedewed with hypocritical tears. But we were pleasantly disappointed. The sermon, throughout, bears evidence of the sincerity and depth of the sorrow with which the writer's bosom was wrung while he essayed to relieve his full heart in the presence of his sympathizing flock. It is an effusion of natural grief; the eloquence of the heart. Its pathos will be felt by those whom Providence has bereft of beloved friends especially if by a sudden blow. Their feelings will accord with those of the preacher, though they may know nothing of him but in his pious tribute to the memory of his *lover and friend.* It will, however, be a sympathy of which the gay and unthinking are ignorant, who rarely heed the passing hearse, or drop the big tear at the pathetic relation of others' sorrows. The plan and object of the discourse may be learned from the introduction:

"I have not chosen this passage, my friends, with a view to attempt any thing like a connected discourse; because my feelings forbid such an attempt. I have not chosen it with a view to urge any new claims upon your sympathy, because I know that your hearts have already bled for my affliction. I have not chosen it as an apology for an impatient and complaining spirit, for I am well aware that such a spirit, always unbecoming, is never more offensive, than in the sanctuary of God, and at the throne of grace; and I also know that in addition to the common obligations of Christian submission which rest upon me, it is my imperative duty, as a minister of Jesus, and as one appointed to lead you to Heaven, now to give you some practical proof of the power of religious consolation. But, my friends, I have chosen this text, as a faithful expression of my feelings, under this bereaving stroke of Providence; and with a view to suggest from it some remarks, which, I hope may have such an influence upon your minds, that you will be able to say that it is good for *you* that *I* have been afflicted."

In thus endeavouring to make himself an example of submission to his people, when *touched by the hand of God*, and weighed down by the heaviest earthly calamity, this christian pastor has followed the injunction given by the apostle Paul to Timothy, "endure afflictions." He has taught by example as well as precept, and shown that he is not to be of that number who point the way to Heaven but walk not therein themselves. But we are desirous to present to our readers some further extracts from a discourse which we think so honourable to the author as an eloquent divine and a man of deep sensibility. He arranges his thoughts under two heads of discourse.

"1. The afflictions of the present life are some of them peculiarly grievous. 2. The hand of *God* hath touched me; that is, my afflictions have not sprung out of the ground; they are not the product of chance; but they are directed by Infinite goodness, and unerring wisdom. The hand which hath touched me is the hand of God—it is the hand of my Father."

Under the first head, after alluding to the unconcern with which "strangers to adversity" view the heart-rending calamities that befal others, the preacher proceeds—

"Ask the husband or the wife, who has been bereaved of a fond, affectionate companion;—ask the father and the mother who have seen the object of their affections laid low in the dust;—ask the brother or the sister who has wept over the grave of departed friendship, whether the afflictions of life are to be thought lightly of—and whether we can comfortably sustain them without the aids of Divine grace; and the bursting heart of each will return you an answer. Do not think, my friends, that I wish to heighten the picture by adding one dark shade which does not belong to it; I have no wish to give an exaggerated account of the ills of life, or to harrow your feelings, by pointing you to scenes of sorrow, into which you are in no danger of being brought. But I do wish to make every one of you, who has never yet felt the bitterness of deep affliction, now feel that it is not a light thing to be even touched by the hand of God;—that those chords of tenderness which are strung in the heart cannot be broken without sending a thrill of agony through the soul;—and that if you think to pass through the furnace of deep affliction without the consolations of religion, you are only laying a plan to harrow your souls with anguish."

Under the second head, after speaking of the fair promises made by youth, health, and prosperity, and of the sudden attack of disease, is the following eloquent passage.

"You may watch around that bed, with the most painful anxiety. You may ask the physician, with all the agitation and grief which a bitter and protracted suspense can inspire, whether your beloved companion is beyond the reach of medicine; you may find each ray of encouragement awakening a thrill of joy, and after a sad alteration of hopes and fears, you may, at last, hear, accompanied by sobs of anguish, the mournful intelligence that *she is gone!* But, is she gone? Yes, the object of your fond affection; she with whom you have conversed, and wept, and prayed, has fled from your embrace, and left behind only a lifeless body for you to follow to the grave. And then you will go and gaze upon that corpse with anguish. Oh! how bitter; and every feature will recal some expression which once delighted your heart: and you will, perhaps, involuntarily speak to the lifeless clay, and then feel a fresh burst of agony at not receiving an answer. At length, you will mingle in the funeral procession;—you will approach the grave, bowed down with grief, and covered with mourning;—and when you return from the grave, and reflect that you have taken the last view of her mortal remains, you will find, that there was one fountain of sorrow in your heart, which till then, had not been opened; and oh! how every other object will seem to you arrayed in habiliments of woe! You will go from one apartment of your dwelling to another, and at every step, there will start up a thousand fresh recollections of your departed friend. The bed from which she had been lifted will be covered with a silent gloom;—the place which she had occupied at your table will present a dismal vacancy;—and when you bring your family around the domestic altar, you will feel as if your devotions are performed in solitude.

* * * * "And, my friends, you who are united in the conjugal relation, let me urge you to bring home to your minds, as far as you can, this scene of separation, and try to prepare for it. Do not live, as if this communion would continue always; rather live, as if you felt that any day might close it. And if you would lay a foundation for comfortable reflections after a separation, cultivate an intimate knowledge of each others hearts, with reference to the concerns of eternity. I would affectionately ask those before me who stand in this tender relation, whether this be not a subject which they too much neglect.—Rely upon it my friends, if you have never known what it is to join each other in the devotions, of the closet, or to unbosom to each other the inmost feelings of your breasts, upon the great realities of religion, you are mingling a bitter cup for yourselves ugainst the day of separation. And, on the other hand, if you cultivate this acquaintance with each other's spiritual concerns, and exert yourselves to prepare each other for heaven, and if you often send up your united prayers to the throne of mercy, the reflection that you have done these things, will hereafter cast a cheering ray through the gloom that will collect over the grave of your companion, and it will come to your troubled soul like a voice from heaven, speaking peace and consolation.

We should be glad to present other passages from this modest and affecting discourse. The pathos and unaffected tenderness of the extracts already made, will however, we doubt not, awaken a desire to peruse the sermon. The author is successor to the late venerable Dr. LATHROP, of West Springfield, and in many respects gives promise of emulating the worth of that distinguished divine whose praise is in all our churches. S. A.

ORDINATION AT TAUNTON.

For the Christian Register.

Mr. EDITOR—As the ordination which lately took place in the First Congregational Society in Taunton, has excited considerable public attention, (especially in the *Old Colony,*) and has been made the subject of much unprofitable discussion and unworthy remark, I have thought it expedient that a concise account should be given of the proceedings of the parish in relation to that event.

In January last, the Church and Society in Taunton were called to deplore the loss of their late venerable and beloved pastor, the Rev. JOHN PIPON. In this affectionate and excellent man they had been blessed with a minister who, in his religious sentiments and feelings, was both liberal and orthodox in the true sense. He preached the plain and simple truths, and delighted to inculcate the practical and beneficent precepts of the gospel. He steadfastly maintained what he esteemed the doctrines of the Saviour, and the faith once delivered to the saints; yet he was averse to the spirit of controversy, for he had frequently witnessed its injurious tendency. So entirely was this good man under the influence and injunction of the apostle Paul, "Let all your things be done with charity," and so manifest was his piety and benevolence, that however some of his parishioners might differ from him in their religious opinions, they were restrained from attempting any serious innovations.

To supply the vacant place of such a pastor, became the duty and the desire of the Society and Church. They aimed to procure a gentleman of piety, talents, and learning, whose religious sentiments and christian character would be likely to secure the suffrages of the people. In pursuance of this endeavour they engaged Mr. Luther Hamilton, a gentleman of pure reputation and highly recommended for his ministerial qualifications, to preach ten sabbaths. On the 11th of June, the Society, (by a vote of 90 to 20) invited him to become their pastor. It was soon ascertained that in the Church, which consisted of 17 male members who could act on the occasion, there was a party opposed to the settlement of Mr. Hamilton. But at no regular and fully attended meeting of the church was there a majority found in that opposition. Only one regular vote, on the subject of acquiescing in the call of the parish was taken by the church previously to the day of ordination; but this was not at a fully attended meeting. It was well known at the time the meeting was notified, that four of the seventeen members above-mentioned, who were avowedly in favour of the candidate, were necessarily absent, and must be absent at the time of the proposed meeting; and when it was stated to an active member of the opposition, he assented to the reasonable proposition that these absent members should be considered as friendly to the vote of the Society. At a meeting of the church a majority of those present were opposed to the settlement of Mr. H.; but it must not be forgotten that four in favour of him were necessarily absent. Their names being counted, as in equity they should be, the majority was in favour of Mr. H.; and before the letters missive were prepared, a majority of the male members of the Church, by special signature and request had authorised the use of the name *of the Church conjointly, with that of the Society;* and the Committee thus proceeded to invite an Ecclesiastical Council to ordain the pastor elect. Still it was thought proper to call a meeting of the male members of the Church, who were duly notified to convene, and on the morning of the day of the ordination as many as were disposed did meet. The result of this meeting was nine in favour, and three against the proceedings of the parish. The members had been publicly and personally notified. Much pains had been taken by the Committee to learn the views and feelings of the female members of the Church, and they were gratified with *their acquiescence* in the proceedings of the Society. There was, indeed, a minority, comprising about one third of the female members of the Church, ardently pursuing the project of opposition. From this state of facts, the Council were justified in declaring, and it became their duty to declare, the existence of a "decided majority" in the Church in favour of the ordination of Mr. Hamilton.

In thus vindicating the conduct of the Society and the venerable council, by a simple statement of facts, from the aspersions attempted to be cast on both, it is not intended to be understood that

the Society were disposed to sanction the doctrine of the supremacy of the Church, or the body of communicants over non-communicants.

The Society desired peace, and to promote whatever should make for peace when they sought the favour and aid of the Church. But that this body should exercise an exclusive power in the question of calling a minister, which is the doctrine of most of the Calvinistic churches; against this the First congregational Society in Taunton will unitedly protest. Nor will they consent to the *concurrent jurisdiction* of the Church as a distinct body. It never, *as a Church*, in the history of the independents, exercised the power of *making contracts* with the parish minister; and it is in perfect accordance with common sense, the laws of our land, and the scriptures of truth, that it shall have no more influence in the act *of calling* a minister than is due to their intelligence, their moral and religious lives—and their numbers in the parish.

VERUS.

CHRISTIAN REGISTER.

FRIDAY EVENING, SEPTEMBER 7, 1821.

Our readers will perceive in our columns of this week, a communication respecting the late ordination at Taunton, (Mass.) We esteem it a subject of congratulation to the inhabitants of this highly respectable town, that they have so soon and so happily succeeded in the settlement of a minister. It is, indeed, to be regretted that the unanimity, though great, was not still more perfect. At the present day, however, when such unwearied exertions are made to sow division in the churches and to alarm the fears of the less informed, respecting the religious principles of their spiritual guides, it is not so much a matter of surprise, that some stand aloof, and complain, and gain-say, as it is that so many are found to unite cordially and harmoniously in their choice of a minister.

The course pursued by the religious society at Taunton seems to us to have been highly judicious. Whilst they felt their own rights and duties as a christian society, they, at the same time, wished and endeavoured to pay a becoming deference to the more prevalent customs of the religious community. They, therefore, took measures to prove, before the Ordaining Council, that there was a majority of the church members in favour of the ordination of Mr. Hamilton. This they did prove, though, (on account of some unavoidable circumstances, which are explained in the communication above alluded to,) this vote of approval was not passed at so early a date as is commonly done where the church and congregation act separately.

Among the various circumstances which are adapted to excite interest on occasions of this kind, there is no one that strikes us more forcibly, than that of the tenacity with which some adhere to the doctrine of the supremacy of church authority.

To us, indeed, it is not a little surprising, that in this enlightened age, and especially in a country where, as in ours, there is so much of true republican feeling, and independence of thought and manners, there should be found those who will contend, with whatever weapons, for the aristocratical principle that an exclusive or even a concurrent power of choosing a minister resides in communicants, as distinguished from the general body of christian worshippers. But it is plead that the practice of submitting the choice of a minister to the congregation at large is contrary to the usage of the churches. We admit that it is contrary to the usage of *some*, perhaps of many of our churches. The practice of the churches, however, has not been uniform in relation to this subject. Whilst some have claimed supremacy in religious affairs, others have mingled with the whole body of worshippers, and considered that having acted once with the congregation, their right is then exhausted in relation to the subject acted upon.—If usage or custom is of any value, or should have any influence in deciding this case, instances enough, of a highly respectable kind, may be cited to show that those who, at the present day, are opposed to the doctrine of church supremacy are not acting without precedent, but may plead in their justification the usage of the churches. An instance of this kind, worthy of notice, is given us by Rev. Mr. Ware, in a note to his two sermons lately preached at the hundredth anniversay of the dedication of the Church in Middle-Street.

"1697, 4d. 6m. [August.] This day the church voted a letter of admonition to the church in Charlestown, for betraying the liberties of the churches in their late putting into the hands of the whole inhabitants the choice of a minister."

I have noticed this vote particularly, because it is sometimes attempted to make us believe that the choice of ministers by the people, instead of the church, is a modern innovation, opposed to the uniform usage in times past. Here is an example to the contrary of as long ago as one hundred and twenty-four years; and the example and opinion of the church in Charlestown are as valuable in settling the question of *usage*, as those of any other church. It satisfies us that usage is not invariable, and that the principle, so far from being settled, was actually contested from the first. Accordingly, Cotton Mather acknowledges, 'Many people would not allow the church any privilege to go before them in the choice of a pastor.' [*Ratio Disciplinæ, p.* 16.] And from the following passage [*Rat. Dis. p.* 17.] it is evident that the congregation had not only, in some instances, claimed and exercised the right against the church, but that the church had often found it necessary, in order to preserve the appearance of a control, which they felt they could not exercise, to resort to so numerous a nomination, as to leave none for the people to choose whom *they* had not chosen.—'The churches do sometimes, by their vote, make a nomination of three or four candidates, for whom the majority of the brethren have so voted, that whomsoever of these the choice falls upon, it may still *be said*—the church has chosen him.'——'So that, even at that time, the principle was so far acknowledged unsound, as to be satisfied with a mere form and show.

Let it not be supposed that we would detract one iota from the rightful authority and influence of church members;—we wish rather that their authority and influence may become more and more extensive and powerful. But we wish that this influence should be grounded, entirely on their intrinsic merit of character, and not on the extraneous circumstance that they occasionally attend on one more of the ordinances than their christian brethren. Not that we think, that there is no real distinction of character between the different members of a religious congregation, but because we believe that this distinction is frequently as great between different individuals who are church members, as between church members generally, and the mass of the congregation. We believe most solemnly, in the value of the religion of the heart, and the necessity of our possessing it; but we see no necessary connexion between this and *visible church membership*. We do not believe that the simple act of uniting ourselves to a church, neccessarily confers any infallibility of spiritual discernment, or peculiar sanctity of character; or that it is in itself any certain pledge of our being better than others. Are there not, in the judgment of charity, many wicked men in the visible church? Why then does the simple circumstance of observing a particular ordinance, confer any exclusive right or power in spiritual affairs? If a man cannot claim this distinction, from his real internal worth of character, why should he be considered as possessing it? On the other hand, have we not evidence, that there are many, who possess in an eminent degree, the most important traits of the christian character, who are without the pale of the church? But if by their real worth of character—their high moral and religious attainments, they stand (as all must acknowledge) far before many within the church, with what propriety can we pretend that the accidental circumstance of their never having observed the ordinances, disqualifies them for counselling and assisting in the election of a pastor, with the same extent of authority as though they were not chargeable with this external and ritual deficiency? Why then shall they be in any degree disfranchised? Or why shall church membership alone give to another a double vote? We believe that it will not be pretended that there is any intrinsic propriety in this practice. The most powerful argument for its support is *custom?* But what is custom? Is it an arbitrary lord over all right and propriety and common sense? Is it an inexorable and frowning master, whom we may not dare to look in the face, and whose authority it is sacrilege to defy or doubt? So thought not those intrepid reformers, Luther and Calvin, when they called on all free and independent minds to disregard the customs and break away from the authority of the Church of Rome. So thought not our puritan ancestors, when they preferred the privations and exile of this western wilderness to a conformity to what they deemed unscriptural and injurious customs.

And why should we, who glory in our descent from men so renowned for their independent love of truth, and their fearless opposition to all arbitrary impositions in matters of faith,—why should we tamely settle down in obedience to a custom which they, had they been similarly situated, would undoubtedly have rejected.

During the early periods of our history, when most of the inhabitants were church members, it was perfectly natural and proper that the Church should take the lead in the settlement of a minister. The Church and Society were then nearly the same. But in later periods, when by the influence of unscriptural creeds and confessions, and through false notions of the nature of the christian ordinances, and the qualifications for observing them, our churches have dwindled away in many instances to almost a shadow; why should we pertinaciously adhere to the principle that in the choice of a minister, the voice of the church, however small, should balance or counteract that of the society however large.

It is not strange, indeed, that this principle is dear to its advocates, for its overthrow would probably be in a great degree the overthrow of all that spiritual authority and influence which does not rest on their own individual worth of character. It would be a reverse like that experienced by the Romish Church and Clergy when the laity found the Bible, and read, thought, and believed for themselves, and went to heaven in their own way.

The question, whether this principle is legal, has already been decided in the negative by the highest judicial authority of the State. Whether public opinion can be so influenced as virtually to counteract this decision, time must determine.

On Monday night last we experienced a severe gale from the S. E. Its greatest severity was felt about 12 o'clock. The fruit in exposed places has been mostly shaken off. The damage done to corn is probably less than has been thought.

We learn from the southern papers that much damage was done by the gale at New-York.—Many vessels were driven on shore, and considerable damage was done to wharves by the sudden rising of the tide. Most of the cellars on the east side of the town, adjoining the river, were filled with water, and many chimnies were blown down.

Its greatest rage was at 7 o'clock, at 8, the violence of the wind abated, and soon changed to N. W.

ELECTION IN MAINE.

A covention has been held in eight counties in Maine for the purpose of nominating a candidate for Governor. The result of their meetings gives 257 votes for Judge PARRIS, and 72 for Gen. WINGATE. These candidates are both denominated republicans. The contest however, for different candidates, is we understand carried on with great warmth. The election takes place next Monday. It is generally thought Judge P. will be elected.

The Ordination of Mr. RICHARD MANNING HODGES, over the Church and Society in South Bridgewater, will take place on Wednesday next, September 12.

BENJAMIN CROWNINSHIELD, of Danvers, is appointed by the President of the United States, Collector of the district of Marblehead and Lynn.

For the Christian Register.

FORSTER'S SERMONS.

A volume of sermons by the late Rev. ANTHONY FORSTER, of Charleston, S.C. has been recently published, which deserves to be known and read. It is accompanied by a memoir of the author's Life, containing a sketch of the history of his mind and the progress of his opinions, which exceeds in interest almost every thing of the kind which I recollect to have seen. No one can peruse it without instruction and delight; and I hope that some extracts may be made from it into the Christian Register, which may give readers a taste of it, and induce them to acquaint themselves with the whole. The sermons are of a practical character, deeply imbued with the spirit of serious piety, and, what I consider as a great recommendation, eminently *Christian.* By which I mean, that they constantly appeal to the Scriptures upon every subject, especially to the language and character of our Lord Jesus, end very rarely indulge in any reasoning, or speculation, or train of thought, which has not for its basis the authority of the divine word.—This characteristic gives them a peculiarly evangelical unction, well suited to affect serious readers, and to improve the humble and devout spirits that rest all their hope of instruction and salvation on the revealed will of God, and have less taste for the moral reasoning and reflection which is so rich and powerful in other writers. As a valuable collection of *scriptural discourses*, this volume deserves, and I hope will receive, extensive patronage and circulation. It is only to be regretted that the price is so high; but as the profits of the work are designed for the aid of the bereaved widow and children, our christian friends must regard it as part of their charity to purchase the book, as they will thus not only increase their own sources of gratification and improvement, but gladden the heart of the widow and fatherless. I trust there is too much benevolence amongst our friends to suffer the edition to be upon the bookseller's shelves.

ARTINIUS.

DOMESTIC INTELLIGENCE.

The following gentlemen received the honorary degree of Master of Arts, at the late commencement, Hamilton College, (N. Y.) viz. Rev, William Wisner, Rev. Jabez Chadwick, Green C. Bronson, Samuel Beardsley, Fortune C. White, John H. Ostrom, and Julius Pond, Esq's.

The degree of Doctor of Divinity, was conferred on the Rev. James Carnahan, of Georgetown, (D. C.) formerly minister of the first Presbyterian Society in Schenectady—and the degree of Doctor of Laws, on the Hon. I. C. Calhoun, Secretary of War.

The Rev. Mr. Bardwell and his wife, missionaries to Bombay, are about returning to this country, on account of his having experienced repeated attacks of the liver complaint. They have already repaired to Calcutta, and may be expected home in October.

A duel was lately fought near Pensacola, by Dr. Randall of the U. S. army and Lieut. Hull. The latter was shot through the body, and died in a few hours

NEW-YORK CONVENTION.

The Convention has as yet done nothing more than organize itself by such appointments and regulations as are necessary for the order and dispatch of business. A resolution, offered by the Hon. Mr. King, for appointing a committee of *thirteen* members, to examine the Constitution, and report what parts of it, in their opinion, require amendment; and also to report their opinion, as to the manner in which the Convention shall commence and conduct their proceedings, was, after some opposition, agreed to. The committee to be appointed by the President of the Convention, (Tompkins.)

The following gentlemen were afterwards nominated by the President, and confirmed by the Convention, as the committee on Mr. King's motion, viz.;—Messrs. King, of Queens—Sanford, of New-York—Talmadge, of Dutchess—Root, of Delaware—Kent, of Albany—Pitcher, of Washington—Sheldon, of Montgomery—N. Williams, of Oneida—Yates, of Schenectady—Birdseye, of Onandaigua—Nelson, of Courtland—Swift, of Ontario—and Russell, of Erie.—*Gazette.*

BROWN UNIVERSITY.

The Commencement of Brown University, at Providence, took place on Wednesday, and the performances were generally very well received. The following young gentlemen, *alumni* of that institution, received the degree of A. B.—

Lucius Alden, Elisha Andrews, Rufus Babcock, James O. Barney, Amos Binney, Draper Carpenter, Nathaniel Cobb, Eliphalet P. Crafts, Samuel A. Crapo, John L. Doggett, Oliver Everett, Elipaz Fay, Barnum Field, Daniel Fisher, George Griswold, Levi Haile, William G. Hammond, Ezekiel Holmes, E. G. How, Samuel G. How, Thomas J. Humphrey, John G. Merrill, Joseph Muenscher, Allen Munro, John G. Needham, Immanuel Northup, Austin Packard, Levi Packard, Samuel B, Parris, Augustus B. Reed, George R. Russell, Joseph Sampson, Ralph Shepard, Increase S. Smith, Erastus Spaulding, Moses Thacher, James Tisdale, Simeon Tucker, Thomas H. Webb, Eliab Williams—40.

The anniversary of the *Philermenian Society*, connected with the institution, was celebrated the day previous, in the forenoon, when an oration was pronounced *on moral causes*, by the Rev. Emerson Paine, and an able dispute was kept up by Warren Lovering, and William R. Staples, Esqrs.

In the afternoon, the anniversary of the *United Brothers' Society*, likewise connected with the Institution, was celebrated, when, to express the universal sentiments of the audience, an able and ingenious oration was pronounced by Professor D'Wolf. He commenced his oration, by the interrogation, 'can any good thing come out of Nazareth?" "Come and see," was a command following the interrogation. The speaker most ably illustrated the nature, power and influence of prejudice. (*Statesman.*

INSTALLATION.

On Wednesday the 29th ult. the Rev. CALEB BURGE was installed pastor of the First Church and Society in Glastenbury, Con.

BALTIMORE, AUG. 28.—On the evening of the 18th inst. as two ladies, Mrs. Gregory and Mrs. Crump, in the lower end of Campbell county, (Va.) were returning from a visit in the neighbourhood, they were assailed by two blacks belonging to Col. Richard Jones.—Mrs. Gregory was killed on the spot by repeated blows with an axe, and Mrs. Crump left for dead from similar wounds, although she did not expire till some days after. The husband of Mrs. Gregory was alarmed by the shrieks, and while taking steps for removing their bodies, his house was fired and burnt to the ground.—One of the murderers came and pretended to assist in extinguishing the flames. He was seized, but the other escaped.

Summary of Foreign News.

London, July 15.

Paris papers which arrived yesterday contain the King's speech on the prorogation of the Spanish Cortes. The following is an extract from it.

"The treaty with the United States which terminates our differences with this government, and includes the cession of the Floridas, has been ratified by the President, and the ratifications have been exchanged on the 22d. of last February. I flatter myself that, in consequence of this treaty, and of the settlement of our boundaries, which is to be effected by a mixed commission, our relations with the United States will hereafter experience no alteration."

Paris Journals of Sunday were received this morning. The following is the only article worth extracting.

"Commercial letters received from Vienna by the last courier bring news relative to Ypsilanti, which is the more interesting as the Gazettes of the Austrian capital, for some time past appear disposed to maintain some reserve respecting the forces united under that chief. According to these letters, the army of Ypsilanti consists of 25,000 effective men, well armed, well clothed and disciplined, and exercised upon the European system. It is also well provided with the necessary artillery."

FROM THE MEDITERRANEAN.

The brig Day, Capt. Tucker, has arrived at New-York fron Gibraltar, with dates to the 7th July. They furnish the following paragraph, relating to the war in Turkey.

Most of the Greek Churches at Constantinople, and its neighborhood, have been plundered; and the number of Greeks massacred there since the commencement of the insurrection is estimated at 40,000. The British ambassador has made up his mind to send his lady to Corfu. A Declaration from the Messinean Senate of Calmata, and the commander in chief, Mayromichale, announces the rising of the Peloponnesus to the governments of Europe; and after reminding them that their countries were indebted to Greece for their arts, sciences, knowledge, and all the blessings of civilization, calls upon them to pay those debts, by giving her counsel, arms, and pecuniary assistance, at this critical moment when she is nobly attempting to recover her liberty. The Ottomon fleet is blockading the islands of the Morea, with the exception of the ports of Naupactr, Patras, Navarino, Modone, and Monembassia; and all her vessels under Ionian colours have been directed to abstain from violating the blockade.—Two Turkish 50 gun ships and four brigs have been delivered up to the Greeks by their crews, which were chiefly composed of their countrymen. About 900 Turks who were on board were landed on the isle of Milo as prisoners of war; but the moment the news of the assassination of the Patriarch reached the island, they were put to death. The report of a want of union between the two Greek leaders, Ypsilanti and Theodore, is confirmed. They are both fortifying themselves, the former in Tergowischt, and the latter in the Convent of Cotroscini. Numerous bodies of Russian troops are collecting on various points of that vast empire.

Capt. Williams arrived at Philadelphia, from Messina, states that a part of the Austrian army were still quartered in Sicily, and the inhabitants have to furnish them with blankets, &c. No persons were allowed to retain fire arms in their houses without a license. Greek ships stop at Messina to refit, to cruise against the Turks.

Latest from Portugal.

Capt. Dagget, of the brig Globe, arrived at Providence on Saturday last, in 42 days from St. Ubes, informs that the King of Portugal, who had been absent from his European dominions about thirteen years, entered Lisbon on the 3d of July, with a part of his retinue. Some of the nobles were not permitted to land, but after being deprived of their treasures to an immense amount, were ordered to leave the kingdom. On the 4th, the king declared his solemn assent to the Constitution adopted by the Cortes.

MARRIED,

In this town on Sunday morning last by the Rev. J. Pierpont, Capt. Henry Gyzelaar to Miss Caroline McNeill, both of this town.

On Sunday evening last by Rev. Dr. Baldwin, Mr. William Tileston to Miss Ruth Blodget. Also, by the Rev. Bishop Cheverus, Mr. William Housely, of Augusta, (Geo.) formerly of this town, to Miss Susan Sprague.

On Monday evening by the Rev. Mr. Dwight, Mr. John Kilton, merchant, to Miss Catherine S. Bumstead—Mr. Valentine O. B. Brown, merchant, to Miss Mary Bumstead; daughters of Deacon Josiah Bumstead, all of this town.

On Monday morning last, by the Rev. Mr. Ware, Mr. Benjamin F. White to Miss Susan Rogers.

On Wednesday evening by Rev. Mr. Frothingham, Wm. T. Andrews, Esq. to Miss Fanny M. Reynolds.

In Cambridge, by Rev. Mr. Gannett, Mr. James Wilder, of Hillsboro', N. H. to Miss Almira Train.

At Dorchester, on Wednesday evening by the Rev. Dr. Harris, Mr. Lewis Cary of this town, to Miss Adeline Eliza, only daughter of Oliver Billings, Esq.

In Stoughton, on Sunday morning last, by Rev. Mr. Gay, Samuel Hodges, jun. Esq. Consul of the United States for the Cape de Verd Islands, to Miss Marion Wales.

DIED,

In this town, Mr. Robert Johnson Brown, aged 34—Miss Meraina Naomi Dupee, aged 11—Mary-Ann, daughter of Mr. Leonard Harrington—Mrs. Elizabeth, widow of the late Mr. Isaiah Stowel, aged 36.

On Sunday last, Rufus, son of Mr. Rufus Baxter, jun. aged 15 months.—Mr. Thomas Gardner, aged 36.

On Monday last, Miss Lucy Tileston Coates, aged 18.—Mr. Benjamin Kemble, aged 49.—Miss Deborah C. Newman, daughter of the late Henry Newman, Esq. aged 27.—Mrs. Harriet Walker Parker, aged 23, wife of Mr. George P.—Joseph, youngest son of Mr. Wm. Goddard, aged 20 months.

In Cambridge, on Saturday, Mr. Jonathan Page, jun. aged 34.

On Tuesday, Elizabeth Moore Huntington, aged 6 years, daughter of the late Rev. J. Huntington.

In Charlestown, Mr. Joseph Reed, aged 45.

In Dorchester, on Tuesday, Mrs. Mary Withington, wife of Deacon Ebenezer W. aged 69.

In South Bridgewater, Capt. Snow Stetson, aged 62.

In Danville, Vermont, Mrs. Roena, consort of Dan White, Esq. aged 55 years.

POETRY.

From the Evangelical Magazine.

AN INDIAN'S ADDRESS TO AMERICANS.

I dwell with the tempest, and, rock'd by the storm,
No pillow of luxury come I to crave,
Sole lord of the brute, in whose furs I am warm—
Yet pity the Red Man, ye sons of the wave.

Ere the wide-spreading ocean, now rolling so blue,
Your ancestors bore from afar to our shore,
These forests comprised all of pleasure we knew,
Then pity the Red Man, thus happy no more!

Enamour'd of freedom, where cities arise,
No bonds of confinement these limbs should annoy;
Yet there lies in your hands a superlative prize,
Oh! pity the Red Man, and bid him enjoy.

You have laws which the beauty of order afford,
Which the savage ferocious compel to be tame;
You speak,—and the passions are still at the word!
Then pity the Red Man,—and teach him the same.

What is that which excites th' ineffable sigh,
When the wretched their burdens of sorrow reveal,
And expresses communion of joy by the eye?
Declare to the Red Man, that he too may feel.

You drink at the fountain of mental delights,
Where streams intellectual deliciously roll;
And while the rich banquet so sweetly invites,
Ah! pity the Red Man,—he too has a soul!

The comforts which civiliz'd manners impart,
And the Arts and the Sciences blossom to give,
Shine full on your breasts, and ennoble the heart;
Then pity the Red Man, and teach him to live.

But chief,—the blest name, to Christians so dear!
Your passport to mansions of glory on high,
That Name which supports you in death without fear!
Make known to the Red Man, and teach him to die.

P.

MISCELLANY.

Of the inestimable value of a pious, discreet and faithful Mother.

It has been often observed, that some of the most illustrious of human characters were early moulded to the model of excellence by the maternal hand. Of this I might adduce, from the records of history a goodly number of instances; but for the present shall mention only one.

Sir Philip Sidney—born about the middle of the sixteenth century—was the wonder of the age in which he lived; for though he died at a little more than thirty, his fame as a wise and profound statesman, was spread over all Europe. Nor was he less distinguished for religious and moral virtues, and particularly for generosity and tenderness of nature. It has been remarked of him, that "the most beautiful event of his life was his death." Receiving a mortal wound in a battle in Flanders, the moment after he was wounded, and thirsty with the excess of bleeding, he turned away the water from his own lips, to give it to a dying soldier with these words,—"Thy necessity is still greater than mine."

This extraordinary man was indebted, for the rudiments of his education, to his illustrious and excellent mother, the eldest daughter of the Duke of Northumberland, who in a preceeding reign had been beheaded. "Her tender melancholy occasioned by the tragical events in her family, together with the mischance of sickness, that had impaired her beauty, inclined her to hide herself from the gay world, and to bestow her attentions almost exclusively on the education of her children." "It was her delight," says a biographer of Sir Philip, "to form their early habits; to instil into their tender minds the principles of religion and virtue; to direct their passions to proper objects; to superintend not only their serious occupations but even their amusements."

Had not the loftiness of the house of Northumberland been fallen; had lady Mary, the eldest daughter of that house, been a leader of fashion at the royal court, a distinction to which her rank would have fully entitled her; her Philip would, in no probability, have been the exalted character he was.

To see a mother, herself highly accomplished, and capable of shining in the first circles of fashionable life; to see her forego the pleasure of amusement and the ambition of show, for the purpose of bestowing personal attentions upon her infantile brood; to see her spend the best of her days in fashioning their minds and manners upon the purest models, guiding them with discretion, and alluring them to the love of excellence, alike by precept and example; to see this, is to behold one of the most charming of spectacles any where furnished in this vitiated world.

And what though it be not in the power of such a mother to make a Philip Sidney of her son? What though nature has gifted her children with no uncommon strength or brightness of intellect? Yet, with the divine blessing, she may have such influence upon the *moral* frame of their young and tender minds, that they shall be disposed to improve their natural talents, whatever they be, and to employ them honourably. The benefits, in this respect, which highly capable mothers might confer on their children during a few of the first years of their earthly existence, are far beyond the power of calculation; since these benefits would likewise descend from one generation to another down to distant posterity. "Delightful task." In comparison with the pure and sublime enjoyments which the faithful performance of it gives, poor and wretched indeed is the whole sum of pleasure that can possibly be extracted from the amusements of fashion.

Lamentable, however, would be the condition of things in this respect, if either wealth or rank, or superior talents, or any great degree of literary acquirements, were indispensably necessary, in a mother, to fit her for the noble and all important task which that relation devolves upon her. So far from it, a woman of mere plain sense, whose reading extends but little beyond the divine volume that contains our holy religion, and whose worldly circumstances are narrow and even indigent, is capable nevertheless of conferring unspeakable benefits upon her little ones. As she is the first in their hearts, so in their esteem she is the first of women. Her example is their model; they copy her ways; they hang upon her lips; The moral and religious lore inculcated with maternal tenderness by her, they never quite forget; and very often it is the means of forming their character for life. Precious is the mother, whether of high or low degree, who, in this respect, acts the real mother to the best of her abilities. Hardly can she fail of stamping upon the minds of her younglings some salutary impressions which will never be quite effaced. Except the rare instances of most unnatural perverseness, their hearts will ever cleave to her. They will not forsake her when she is old. Their filial kindness will soothe and solace the infirmities and decays of her age. And when she is called "to put off the mortal, and put on the immortal," the genuine expressions of their hearts will be—"We loved, but not enough, the gentle hand that reared us.—Gladly would we now recal that softest friend, a mother, whose mild converse and faithful counsel we in vain reject." [*Brief Remarker.*

Progress of Reformation in the Swiss and French Protestant Churches.

It is a curious fact, that in the place where Calvinism originated, and where Servetus was burnt for being a unitarian, a catechism is now universally taught in the churches, which contains none of the peculiar doctrines of Calvinism, and not even a word, which alludes in the remotest degree to a Trinity. The doctrines of total depravity, of election and reprobation, and the other singular articles, which make up the *five points*, are not even introduced by implication. In short, there is nothing in the whole work, with a very few unimportant exceptions, to which almost every unitarian will not cordially assent.

From this circumstance we infer, and we think justly, that the authors of this work are unitarians, and anti-calvinists; for we believe it will be allowed, that no trinitarian, or calvinistic church ever adopted and taught a form of religious faith, which contained not a word about the trinity, or any of the peculiar doctrines of calvinism.

This work has been translated into English, and published in London under the following title, "*The Geneva Catechism; entitled, Catechism, or Instruction on the Christian Religion; prepared by the Pastors of Geneva for the use of the Swiss and French Protestant Churches.*" This translation was made from the French edition of 1814. The work seems to have originated in the highest sources, and to be in general use. No fact can prove, more decidedly, the gradual progress of the great principles of the reformation in the Protestant churches of Switzerland and France. This is no more than should be expected. It is in accordance with the spirit of the age. Luther did much, but he left much to be done. He removed mountains, but mountains still remain. Calvin did something, but the warmth of his imagination, the violence of his temper, and his cruel intolerance, threw a dismal gloom over the lustre of his genius, and darkened and perverted his views of religion.

No one can be surprised that the system of Calvin should be deserted, even on the spot where it was reared. A system which defies argument, and shrinks at the touch of reason, will of course, gradually crumble away, and at length fall to the ground. That its weakness and deformity should first be seen, where it was once most imposing, is natural enough. The reverence of distant devotees will continue longer. But the spirit of inquiry, the increasing light of truth, and a better knowledge of the scriptures, will finally disolve the charm, and leave men in religion, as in every thing else, to a free exercise of their good sense and judgment. Many curious phenomena will, no doubt, show themselves in the mean time. We have one sufficiently curious in the national church of England, which adopts calvinistic creeds, calvinistic articles, and a calvinistic service; and yet a great portion of its members protest loudly against Calvinism, and would almost persuade us, that words have no meaning, when they record, in their service book, the dogmas of the Genevan reformer. This augurs well. It shows, that creeds and established forms are, at best, but gossamer. They have no power to chain the mind. They may impose a temporary thraldom; but after all, men will think and inquire; they will learn to feel and value their liberty.—*Unit. Mis.*

Christianity conveyed to us in a Historic Form.

We find that the books of the New Testament do not in any particular place, present us with a complete formulary or abstract of doctrines and duties, a code of instruction systematically composed and formally delivered; but christianity is conveyed to us in a historic form, which requires little exercise of the mind to understand the facts and the most important conclusions to which they lead, but much attention to collect from these miscellaneous writings the whole that may be applicable to the government of human life, and the increase of our religious knowledge. The book of revelation, as it is called, is, in this respect, like the book of nature; it excites and rewards perpetual attention.

Now, though we know little of the secret and profound designs of the Most High, in his various dispensations of religion, we think that we can discover many advantages in the mode which he has adopted of conveying Christianity. This is a curious and interesting subject, worthy of the most serious discussion. I can only presume to suggest a few hints.

If the great doctrine of a future life, instead of resting as it now does, on the resurrection and promises of Jesus Christ, which are subjects of historical investigation, and therefore admitting different results in different minds, according to the character of the inquirer, and the disposition with which the inquiry is commenced and pursued, had been written in the skies, as it were, as supernaturally communicated to every individual, it would have been attended with evidence so irresistible as to have overpowered and incapacitated the mind for moral exercise; and there would have been left no room for that influence of disposition upon faith, which seems to be inseparable from our nature as moral and probationary beings. In other words, such a mode of communicating religious truth, as we have supposed, would have rendered it less efficacious: for it is essential to us as creatures accountable for our *faith*, as well as our *conduct*, that neither the one nor the other should be irresistibly determined.—But now the doctrine of our future existence and retribution is so connected with the facts of our Saviour's history, that the whole world has a pledge and assurance of these truths, superior to mere oral or written declaration, and at the same time so much inferior to the supernatural revelation of it to every individual, as to leave room for the exercise of the mind in inquiring into the proofs, and of the disposition in attending or yielding to them when discovered, and thus the whole subject is exactly adapted to the nature of such beings as we are.

Again—If the principles and duties of the Christian religion had been stated to mankind in one accurate system, philosophically composed, instead of being conveyed as they now are, in histories, and deducible from facts, and exhibited in the lives of the first Christians and their Master; do we not see that such a statement would not have been so well adapted to the wants of the majority of mankind, who attend not to abstract propositions, but are far better taught by examples, narratives, and something which affects the senses and imagination?

Besides, if the principles of Christianity had been presented in the systematic form we mention, a single error, either in transcription or translation, would be likely to be followed with the most serious consequences; and a single misinterpretation of a part, would be almost without remedy; whereas in the historic form, in which christianity is now conveyed to us, we have the most important doctrines and precepts frequently recurring in different parts of the story, and connected with facts which serve to explain and limit them: and what is of infinite importance to us, we have the life and example of Jesus running through the whole as a commentary on his instructions. Now, an error or an obscurity in one place is of little consequence, as it is either cleared up by another, or else if it is a solitary and peculiar passage we may be satisfied that it does not contain any thing absolutely essential to our character and fate as christians; for in such various and diffuse compositions as those in which the knowledge of christianity is conveyed to us, the essentials of the religion must be continually occurring and often repeated in a great variety of forms.

I might enumerate many other advantages of this form over a more systematic or compendious method of conveying Christianity. Now, the loss of one of the books of the New Testament would not much affect the evidences or the knowledge which we have of the Gospel; whereas, on the other supposition, the loss of any part would be irreparable; like a defect in the alphabet, or in the elementary book of a child, or like the loss of a volume of the statutes.

I will say nothing of the superior agreeableness of the historical mode over that of abstract precept; of the advantage derived from remembering the history, when a proposition or a doctrine may be forgotten or misunderstood.

We are confident that no man who has studied the Gospels for his own sake, or has attempted the instruction of the young and tender mind, would wish to change the form in which Christianity is conveyed to us. There is a charm, an impression, and an influence flowing from she history of our Saviour, as we have it in the Gospels, which never could have been preserved in the philosophical mode of conveying truth. B.

(*Chr. Dis. No.* 47.

Comforts of Old Age.

Old age can be comfortable only as it is made the season and means of religious improvement. With whatever bodily complaints a man may be afflicted, or however he may be bowed down with infirmities, whatever may be his conflicts, either of body or mind—if he finds his soul improved and improving!—his obedience rendered more regular and exact; his principles more fixed; his will subdued; he hath a fountain of comfort and consolation springing up within him. Infirmities and trials which produce these effects are infinitely better than health and strength, which often lead to a forgetfulness of Him who has power to afflict. The old age of a virtuous man admits of a most consoling description. It is the happiness of this season, that its proper and most rational comfort consists in the consciousness of spiritual amendment. A very pious writer gives the following animating representation of this stage of life, when the preceding part has been devoted to religious pursuits. "To the intelligent and virtuous," says our author, "old age presents a scene of tranquil enjoyment, of obedient appetites, of well regulated affections, of maturity in knowledge, and of calm preparation for immortality."

In this serene and dignified state, placed as it were on the confines of two worlds, the mind of a good man reviews what is past with th complacency of an approving conscience, and looks forward with humble confidence in the mercy of God, and with devout aspirations towards his eternal and ever enduring favor.

Chr. Dis. No. 47.

Fear of Death.

Some of the wisest and best Christians who have ever lived have never been able to surmount the fear of death. The thought of quitting all that they ever knew, of entering upon an untried being, and of appearing in judgment before an holy God, has, at times, filled them with apprehension. This, however, has sometimes been aggravated by constitutional temperament, and not the result merely of philosophical or religious contemplation. It is said of Dr. Johnson, that "he had an awful fear of death." And there is a very interesting anecdote upon this subject, related of that mighty theologian and most distinguished Christian, Bishop Butler. In his last hours he said to his chaplain, "Though I have endeavored to avoid sin, and to please God to the utmost of my power, yet from the consciousness of perpetual infirmity, I am still afraid to die." 'My lord,' said the chaplain, 'you forget that Jesus Christ is a Saviour.'—"True," was the answer; "but how shall I know that He is a *Saviour for me?*" 'My lord, it is written, "Him that cometh to me, I will in no wise cast out."' "True," said the Bishop, "and I am surprised that though I have read that scripture a thousand times, I never felt its value till this moment: and now I die happy."

FRAGMENTS.

"He that is the Lion of the tribe of Judah, delights in the style of the Lamb of God, and is so termed by John the Baptist, his forerunner, in the days of his flesh, and by John the evangelist, his apostle, in the state of his glory. Neither was the holy spirit pleased to appear in the form of a falcon, or an eagle, or any other bird of prey—but of a *dove*, the meekness and innocence whereof our Saviour recommended for a pattern to all his followers. 'Above all things, put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts.'"—*Bish. Hall.*

"Were this an age in which any thing might be wondered at, it would be a matter of deserved admiration that we are still so far from being cemented together *in the unity of the spirit and the bond of peace.* Must the fire of our uncharitable animosities be like that of the temple, which was *never* to be extinguished? However, I am sure it is such an one as was never kindled from heaven, nor blown up with any breathings of the holy and divine spirit."—*Bish. Stillingfleet.*

"Lord! let no unreasonable stiffness of those who are in the right, no perverse obstinacy of those who are in the wrong, hinder the closing of our wounds; but let the one instruct in *meekness*, and be thou pleased to give to the other repentance, to the acknowledgment of the truth.

"And do thou guide and prosper all *pacific* endeavors, that those happy primitive days may at length revert, wherein *vice* was the only *heresy.*" [*Dea. Hammond.*

"Men grow furious," says Mr. Cogan, "only for error and absurdity. A concern for virtue has never yet shown itself in deeds of violence; it has never made any inroads on the peace of society; it has never trampled on the rights of conscience, or wielded the sword of persecution. It may have wept in silence at the corruption and depravity of man; it may have prayed and toiled with earnestness to reclaim it; but it has never burst forth into acts of hostility against even the most corrupt and depraved."

MASSALON.

"——— There stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear;
By him, the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels are, the gospel whispers peace."

COWPER.

When this illustrious preacher was asked where a man like him, whose life was dedicated to retirement, could borrow his admirable descriptions of real life, he answered, "From the human heart; however little we examine it, we shall find in it the seeds of every passion. When I compose a sermon, I imagine myself consulted on some doubtful piece of business. I give my whole application to determine the person who has recourse to me, to act the good and proper part. I exhort him, I urge him, *and I quit him not till he has yielded to my persuasions.*"

On preaching the first Advent sermon at Versailles, Louis XIV. paid the following most expressive tribute to the power of his eloquence.—"Father, when I hear others preach, I am very well pleased with them; when I hear you, I am dissatisfied with myself."

The first time he preached his sermon on the small number of the elect, the whole audience were at a certain part of it seized with such violent emotion, that almost every person half rose from his seat, as if to shake off the horror of being one of the cast-out into everlasting darkness.

When Baron the actor came from hearing one of his sermons, "Friend," said he, to one of the same profession who accompanied him, "here is an *orator*—we are only *actors.* *Percy Anecdotes.*

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